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PROFESSIONAL OBLIGATIONS AND ADVANCEMENT.

No man should feel that he lives for himself alone, but it should be the determination of every one so to live that the world may be the better through his instrumentality. For the use we make of the talents we possess, whether one, two, or five, we must give an account. And while it is true that the responsibilities of every person are great, it is equally true that those responsibilities are increased by every new relation that may be assumed. When an individual makes choice of a profession he at once increases his duties and his accountabilities. Previously his obligations were only of a general nature; now they are no less general, but, at the same time they are more particular. He now owes no less to all, and much more to a newly assumed relation. When a person enters the teacher's profession he takes upon himself responsibilities of an almost overwhelming nature; responsibilities which, rightly met, will raise him in the scale of usefulness, and, in the end, secure to him Heaven's blessing.

It is probably true that the rank and power of any profession will be very much what those engaged in it may determine to have them. We may infer this from observing the different degrees of honor and respect which are attached to the same profession in different places.

But, by some it is urged, that the profession of the teacher is an *exception* to this ground. "The schoolmaster," it may be said, "is often abused in public and in private; he is treated as a being of no rights and as deserving of none; he is censured without cause, tried without a hearing, condemned without reason, and executed because he is nothing but — a schoolmaster."

Individual instances, the result of peculiar circumstances, may warrant such remarks, but as a whole — all things considered — we contend that the profession of Teaching, equal in true importance and dignity to any other, will, under like favorable conditions, become alike honorable and honored.

Many engage in the business of teaching without any proper qualification, and merely for a brief period of time. In this respect it is unlike either of the other professions. In order to engage in the practice of the law or of medicine it is not only required that the candidate shall have devoted time to a proper preparation, but it is also expected that he will devote himself to the interests of the profession he seeks to enter. But with teaching the case is different, and any one may engage in that who will undergo a certain formal examination which is, often, as indefinite and irrelevant as might be desired; and if one is lucky enough to have a friend or relative "at court," in the capacity of School Committee, he may be invested with the title and authority of a "full grown" schoolmaster, though his employment, for years previous to the day of his appointment, may have been of the most menial nature.

Hence it frequently happens that the mechanic or farmer turns pedagogue during a term in order to eke out a year's employment, or replenish an empty pocket. However successful such may be in gaining the peculiar object of their engagement, it is undoubtedly true that, in most cases, the loss to the public is fearful indeed. Now this is a crying evil; for these temporary teachers, these "wandering quacks" do much to give character to our profession, or rather they often cause it to be most shamefully caricatured. But it is true that the individuals alluded to often find favor more than others who are really deserving. We have sometimes been at a loss to account for the doings of some committees in respect to the employment of teachers. Perhaps, however, they base their actions upon the Scriptures, which say that "it is more blessed to give than to receive," and also command "to return good for evil." Certain it is that they give without receiving an equivalent, and if money is good they surely render good for evil. However this may be, so long as access to the teacher's profession shall be so easy and unguarded, just so long will there be ground for depressing the profession. The same course would have the same or a worse effect, on either of the other professions. The very fact of engagement in a pursuit for a brief and limited period will forbid the attainment of excellence therein. For one to honor any employment and elevate himself in it, it is essential that he engage in it with all his energies, and that he bestow labor "hard and unremitting" upon the peculiar duties of his calling.

While, therefore, we admit that, so long as the present state

of things shall exist respecting the employment of teachers, a degree of disrespect and want of confidence may sometimes be attached to the profession, we at the same time contend that *permanent teachers*, those in reality who should constitute the profession, may *receive* as well as *merit* a proper degree of respect and confidence. It will be our purpose to allude to some of the particulars in which we may advance the true interests of our profession.

I. *We must seek to secure individual and personal improvement and advancement.*

By this we do not mean that we must aim at personal exaltation from selfish motives, but that our lives and actions, our diligence and growth in knowledge, must be such that we shall be truly and honorably elevated by them. It is the duty of every man who enters either of the public professions, to do all in his power to improve and adorn his chosen vocation, so that it may be the better for his having entered it. But, while self-improvement and self-devotion are essential to professional advancement, the former should never be made paramount to the latter, nor should the individual ever become so engrossed with selfish considerations and motives, as to be regardless of those higher and nobler springs of action which emanate from an earnest and sincere desire to be useful to the public, and which result in promoting the general influence and usefulness of the profession he has adopted. If, then, a teacher would become eminently successful or useful, he must strive, in every suitable manner, to increase his qualifications and extend his knowledge. He must not only study books, but he must study nature and be a close observer of the workings of men and things. He must not become a mere "book worm," one of those characters who transfer the contents of volumes to their own heads and do no more, but he must study to gain knowledge, and with it an ability to impart it to others. Above all he should possess a good degree of common-sense, which will enable him to say and do things in a suitable and intelligible way. He should also possess a pleasing and familiar mode of imparting to others, so that while he gives instruction he may also inspire his pupils with a strong desire to possess knowledge, and incite them to patient and persevering application for its attainment. That instructor through whose instrumentality children are trained up and exalted to stations of usefulness and honor, will be, *by them*, exalted to an elevation almost enviable, so true is it that the faithful and efficient teacher reproduces, as it were, himself in his pupils, inasmuch as their lives "shadow forth" the substance of his labors. Surely, if the devoted teacher does not receive the *immediate* reward due his services, the rising generation will, when risen, be living and

powerful witnesses and monuments of his real worth and goodness. But we will proceed to specify one or two particulars by which teachers may improve themselves and advance the interests of their profession.

1. By reading educational works.

By this we do not mean that a teacher should read all works pertaining to school matters with the feeling that everything that has been written has been wisely written and may be usefully followed. In relation to education as in other matters some have written much, whose valuable achievements and practical knowledge have been limited indeed. Many who are quite ready to advance theories and set them forth in an attractive style are wholly incompetent to take the first step in practice; so much easier is it to say how and what shall be done than it is to take hold and do. While, therefore, we would recommend the perusal of educational works as a means of self-improvement and professional advancement, we would also urge that one read, with his mind awake and his senses active, that he may distinguish the wheat from the chaff, the practicable and useful from the impracticable and useless. A discerning and discriminating mind may obtain many valuable hints from almost any work, though its author may not have been possessed of sufficient ability or judgment to keep school a single hour.

2. By visiting schools.

The benefits derived by a teacher from occasional visits to the schools of others are neither few nor small. No two teachers are precisely alike in their modes of discipline or methods of instruction, nor is it desirable that they should be so. While with *all* some excellence may be found, we can hardly expect to find in *any one* that rare combination of excellences which will entitle him to the epithet of *perfect*.

To visit the schools of others with profit one should possess a candid and teachable spirit. He must not feel that he has already attained the mark of perfection, but that with all the aids at his command he can only hope for a nearer approximation. Conscious though he may be that he possesses many qualities of importance to an instructor, he must at the same time readily admit that others may possess the same, and, perhaps, some that he does not possess. However skilful and successful a teacher may be, it will rarely happen that he can find a school in which he can spend a half-day without profit. If he shall see nothing worthy of close imitation, he may witness exercises which shall abound in suggestive hints. He may, even as a spectator, observe errors in a new and peculiar light which have existed in his own school, as it were unnoticed, for a long period, so true is it that the same thing may make a different impression when surrounded by a different combination of circumstances or viewed

from a different position. Faults may exist, and do exist in most schools, which have been formed so gradually and imperceptibly, that their existence is hardly known. A visit to another school, in which the same fault may exist and in no greater degree, will present an aspect entirely new, and lead the visiter to a more watchful supervision over his own flock.

But in order that these visits may result in good, they should be made and received in the spirit of perfect kindness and frankness. If a brother teacher calls at my school in order to benefit himself, he will wish to have me pursue my own course and allow him to be present merely as a spectator, that, if possible, he may profit from any merits I may possess or be made more self-watchful and careful by witnessing my errors. If he is a benevolent man and wishes to *do* good as well as to *receive* good, he will, in a kindly way, allude to any defects he may notice and make any suggestions which he may think for my good. In this way each may confer and receive benefit.

3. Another mode in which the interests of the profession may be promoted is that of united action through the medium of Teachers' Meetings and Associations.

The true dignity and highest usefulness of any profession demand that its members shall take an active and leading part in all its operations. While, then, we would recommend the establishment and support of Teachers' Associations as an important means of individual and professional advancement, we would earnestly urge upon every one to contribute something towards promoting the objects of such associations. Though the long and peculiar experience of some may more fully qualify them to interest and instruct those of a more limited experience, it is nevertheless true, that *every* one may do *something* for the general good, and this something all should aim to do. The results of each teacher's experience and observation may possess much of interest and profit to all.

But while at such meetings we may listen with interest to the various experiences which may be related, we must also listen with cautious prudence, for experiences often help to prove widely different results. One man may tell you of certain difficulties which he has encountered and overcome by certain processes, while another has done the same by very different means. One will tell how completely and admirably he has subdued and controlled turbulence by continued kindness, and another may cite similar cases in his own experience and tell you that after continued kindness had proved like "water spilled upon the ground," the administration of severe punishment had effected the most desirable and pleasing results. Now which shall the young and inexperienced teacher regard as *the* course to pursue. In reply we would say, pursue neither, exclusively. With some pupils

and under some circumstances one course may be preferable, while a change of circumstances would render it far otherwise. Therefore, we would not only urge that one should listen with interest to all that may be said, but also that he should listen with discrimination and caution, and that he should never attempt to apply to practice what he shall hear, only so far as a similarity in circumstances shall warrant such application. In listening to the experience and wisdom of others, he must not divest himself of all individuality and become a mere "passive recipient" or a "willing tool." His own views and plans may become modified by the views and plans of those who are older, but he must never adopt, as a whole, the modes of such, unless he is convinced that there is a very exact resemblance not only on the part of himself and his prototype, but also of the two schools under consideration.

But we would urge, as another means of professional advancement, that teachers in the same town, or city, cultivate each other's acquaintance and hold occasional meetings for the discussion of subjects of a common interest. Such meetings will do much toward promoting that sympathy and kindly feeling which should exist between members of the same profession, and will also afford opportunities for imparting and receiving instruction.

We feel that if any class of men should be united as in a common brotherhood, that none more need the aids of such union than teachers. Let each one, then, feel that by every valuable hint he may impart to others, as well as by every aid he may receive from others, he will be doing something to raise himself and his profession in the scale of usefulness and honor. Let all labor, singly and unitedly, to remove obstacles, dispel prejudices, enlighten the community, and cause the profession to take and sustain an elevation to which its true importance entitles it, and then the extent of its influence will be unbounded, the amount of its usefulness unsurpassed and, perhaps, unequalled. A share of the work belongs to each, the *blessings* resulting therefrom to the world.

II. *A more particular acquaintance with the every day affairs of the community will tend to promote personal and professional advancement.*

The remark is frequently made that teachers are seclusive in their habits, exclusive in their views, and sensitive in their feelings; they are not sufficiently familiar with the world and its operations as existing around them. "Mr. B——," it is said, "would make a most excellent and efficient teacher if he would only mingle more with the people and acquire more accurate knowledge of human nature." Now, it must be confessed, that in many instances there is truth in the observation. To do well in the world and exert the greatest amount of usefulness, a

teacher must possess considerable acquaintance with matters and things around him. He should know something of the business community, with its tricks and deceptions, that he may impart to his pupils a suitable degree of cautious prudence to prepare them properly to encounter the temptations and the treacherous devices with which they will surely meet when they become busy actors on the stage of life. He should possess a knowledge of the manners and customs of society and the rules of etiquette and propriety, that his own conversation and deportment, improved thereby, may have a happy influence over the minds of his pupils and aid them in becoming useful and agreeable members of the community. He should be familiar with the various civil, religious, literary, and benevolent movements of the world, that he may the better discharge his duties and secure the higher respect of those with whom and for whom he labors.

"But," say some, "while we admit the truth and feel the importance of what you say, we still feel that the present situation of the teacher debars him from the privileges and advantages alluded to." This is too true. So large a part of a teacher's time and energies are engrossed by the peculiar cares and exercises of the school-room, and the nature of his labors are such, that he is unfitted to spend the few leisure hours he may have, profitably, by participating in the common concerns or amusements of the day. He may, every morning, resolve upon certain plans of operation for the hours of evening, but the care and air of the schoolroom are sure so to prostrate and exhaust him as to incapacitate him from engaging *heartily* in anything but — *rest*.

But, aside from this, a vast majority of teachers cannot *afford* to participate, respectably, in the social, literary, benevolent, or civil operations of the day. If they are young men, just entering the profession, they will find it no easy matter to keep soul and body from separation, on the limited income received, and if they may have a rising family dependent upon them for support, they must abandon all thoughts of rising themselves, lest their families should rise up and remind them of what a certain ancient book says of such as neglect to provide for those of their own household. But we will only add that teachers must labor patiently in "every good way and work," — labor, it may be, in hope of a "better time coming," — a time which their efforts may hasten, — a time which will honor and reward them and bless the community.

The Board of Education in Syracuse, New York, have adopted a resolution that no man who uses tobacco or alcoholic drinks, shall be employed as a teacher, and the common council have formally ratified it.

HINTS ON SCHOOL GOVERNMENT.

An Essay written by a Female Teacher and read before the Essex County Teachers' Association.

WHEN the mother of Washington was asked respecting the education of her son, she replied, she had taught him to *obey*. In saying this, she did not merely state a fact, she did not merely give her own method of training her son and preparing him for the duties, which, unforeseen by her, afterwards devolved upon him, but she stated a general principle ; — one which lies at the foundation of all true government and to which teachers should give heed. It is our duty as such to prepare boys and girls to become men and women ; to help them to be *true* men and women ; to educate boys who are to become governors of the nation, and girls who are to become mothers of future statesmen and rulers ; and in order that these may, each in their turn rule wisely, they must *learn to obey*.

This is the first and most important lesson the child can be taught. Instinct will lead it to seek for food, to cling to those who give it protection and nourishment ; to express by natural signs not to be mistaken, grief, pain, or terror, and to oppose some form of resistance to that which causes any important sensation, or succumb to a force which it is unable to resist ; but it does not ever lead them to submit their own will to any other will. This must and should be taught by those to whom is given the important and responsible duty to control and guide that delicate but omnipotent lever. Yet how seldom is this done, until the will, having no self-regulating power, has become habitually either impotent or wavering, or headstrong and obstinate. Not unfrequently is this first great lesson left to be learned in the schoolroom ; and it is of the *highest importance*, that we see to it that *it is learned there*.

Perhaps some will say, "Very well, we all know that children must obey, but how is submission to be secured in the best manner, or in other words, how are we to inspire our children with the true spirit of obedience ?"

Here lies the difficulty. It is comparatively easy to maintain an unlimited despotism in the schoolroom — to have an almost breathless silence and to hear recitations verbatim, the very punctuation of which shall not vary from the text-book. This may be obtained, and with all this there may be operative at the same time in the same room the thousand strange contrivances which inventive children put in operation for the evasion of the spirit of the law.

We may by the exercise of a resolute will compel children to do all that can be done by the most perfect outward obe-

dience. This is *something, it is much* ; but if it is all, ours will not be a good government, nor will children under such government ever learn the spirit of obedience. We might thus educate fit subjects for an unlimited monarchy, but such is not the best training for the subjects, legislators, and executors of republican laws.

We must possess the most resolute will. If we are deficient in this, we must at once acquire it. We *must* and we *may* acquire it. Strength of will, like the strength of any other faculty physical or intellectual, may be acquired by the right use and exercise of the faculty. This is our first duty and we must not shrink from its performance ; hesitation will be failure — indecision on our part will decide against us and against the peace and wellbeing of those who are committed to our guidance.

We must *expect* implicit, unquestioning obedience. This should be settled as a principle. If the child feels that there is any doubt about his submission, and he will *be sure* to feel it if the teacher is not firmly persuaded in his own mind — for there is a mesmerism in the voice and manner of the teacher more effective than words, and which can never be mistaken, — if the child becomes conscious of any such doubt, he will not render prompt and willing obedience ; or if the duty of submission be an open question, instead of a fixed law, the child will be anxious to discuss it in every point. This should never be. Scholars should have such perfect confidence in a teacher as to be ready to do *any thing* which that teacher should command ; and in order to obtain this confidence we must be sure that our requirements are just, that our commands are such as *should* be obeyed. We may safely, and with advantage, often explain the reasons of our commands. We *should* often do so, that the principles of just government may be clearly understood, but never as a condition of their fulfilment.

Children have a quick and nice sense of justice ; and when a scholar has learned that his teacher is just, that he is influenced by no motives of policy, that in all his dealings he is governed by the strictest principle, that in humble imitation of Perfect Justice, with the pure he will show himself pure and with the froward he will show himself froward, having “no respect to persons” — when a teacher has by his uniform conduct impressed this lesson on the mind of a child, he has obtained an influence which nothing else could give him, and he will be enabled to exert a power which could be acquired in no other way.

The primal cause of all good government lies in the *teacher*. We may bring in many aids and means in the form of rewards and punishments, but a government based on these has not a true foundation. If respect and love are not, in general, the controlling power in a school, that school is not one of the *best*,

though the scholars may receive thorough instruction in all branches of knowledge, and perform their duties with the regularity and silence of the most beautiful mechanism.

In the use of rewards and punishments much discretion is needed. No definite rule can be given, so different are the dispositions of children and so various the circumstances connected with offences of the same nature. Deciding according to the best of our ability, we must be indifferent to the praise or censure of others, and willing, if need be, to incur the reproach of favoritism, by following the dictates of our own best judgment, if we believe that the highest good of our pupils requires that the same offence, in different scholars, should receive different degrees of punishment. Many an act of injustice has been committed in aiming at impartiality, many a wound which required healing has been probed until it became incurable. An even-handed justice does not require that all should receive the same treatment; and in seeking to know our duty, we must not be unmindful of the lessons of the Great Teacher, who taught us that it is the *rain* and the *sunshine* that fall *alike* upon the evil and the good, but that it is of those to whom much is given that much will be required; and that while some are beaten with many stripes, others, for the same offence, will be beaten with few stripes.

Each case of reward and punishment should be brought to the conscience of the teacher for trial, and receive sentence from his unbiassed judgment; and every offence of the scholar should be presented to him in such a light, that his own conscience would bring in the verdict guilty, although the teacher must necessarily execute the sentence of punishment.

In the infliction of any penalty our sole motive should be to promote the highest good of the suffering individual. We should never punish one scholar as a warning to others, although our doing so would not fail to have that effect; yet we should most carefully avoid the intrusion of any such motive, or we may be led into an act of injustice which will make an impression, never to be effaced, and which, if we could know all the pain, if not injury it had caused, we would gladly endure any suffering to undo.

We must beware of threatening. No practice can be more disagreeable in itself and more pernicious in its consequences. It has all the bad effects of frequent punishment, while it also leads to irresolution and impairs the confidence of the children. For if we are accustomed to the utterance of frequent threats, we shall find our memory not always prompt to suggest the execution; while children, who receive a much more vivid impression from them than is left on our own mind, will not so easily forget them, and will attribute the failure of the merited punish-

ment, either to an attempt at deception, or to a weak indulgence, which they will not fail to take advantage of in future.

Some one has said, "He that would 'train up a child in the way he should go,' must go in the way he would train up the child." It would be well for us to remember this. To whatever moral excellence or intellectual attainment we would incite our pupils, we must strive to reach. If we would raise them it is necessary that we should stand on high ground. Whatever is "lovely or of good report" must be made our own; whatever weakness or sin would cripple our powers or darken the light which should radiate from the spirituality of our hearts and the purity of our lives, we must struggle against and overcome. The *influence* we exert will be determined by what we *are*. If we would exert a pure and beneficent influence we must *keep our own hearts "with all diligence."* If we would maintain a healthful and true government, we must render unhesitating and glad obedience to the perfect law of Duty.

COMMON SCHOOL EDUCATION.

THE leading elements of a common school education, then, are three, viz.: A degree of positive knowledge, intellectual ability, and moral principle. These are all contemplated as the ends of popular instruction in the Constitution and Laws of this State. They have from the beginning always been regarded as essential to the idea of a New England free school. Reading, Writing and Arithmetic, and, more or less, Grammar and Geography, have been taught wherever our system of Common School education has prevailed. In addition to this amount of positive acquisition, and in immediate connection with it, it has been a primary object, also, to bring out and exercise the faculties of the young—to improve the senses, the imagination, and the reason—to develop the principle of thought—to render the individual capable of efficient, continuous mental action—and thus to lay a foundation for future acquisitions, and for every variety of enterprise or effort, which life may call for.

This power it has been more and more the object to develop, as the general system has been improved. Books and methods of instruction have been introduced with more particular reference to it; and the attention of the teacher more directed to it in the various exercises of the school. Indeed, it is so obviously a higher end of education than any amount of mere acquisition, that we wonder it has not been still more an object in all primary

instruction. Without quickness and activity of mind, what are all the resources of knowledge? With these traits, what needful knowledge can ever long be wanting to a man? Above all, more than bare acquisition and the power to acquire, together, over and above all intellectual ability or intellectual furniture, it has been the custom of the Pilgrims and their descendants to regard moral and religious character. The catechism has, indeed, been laid aside, the Bible itself has sometimes for various reasons been disused as a school book; but it has never been true, to any great extent, that New England has discountenanced moral and religious instruction in her schools. Within a few years the tendency has been strong to attach increased importance to this element of school education. The feeling is becoming prevalent that the fathers were right in assigning to it the first and the last place; and that, although the public school is not the place for sectarian books or sectarian influence, it is, emphatically, the place to hold up to the eye of youth the great distinctions of right and wrong, to inculcate the moral duties, to teach the future men of the country to fear God, to love their country, and to do good, as they have opportunity, to all men. We cannot but see, that a human creature, without a conscience, a man without a heart, is the most dangerous of animals. We cannot but feel that one spark of true love is worth more than all learning. Justice, temperance, industry, fidelity, truth, charity, forgiveness, piety — who does not know, who does not bear witness, in his heart of hearts, that these are the chief means to the chief end of man? Mere intellect is a blind giant. In its sublimest forms, it is an iceberg, reflecting, it may be, the colors of a summer's sky, but freezing to itself whatever it touches, and burying human hopes every time it moves upon the sea of life.

To this New England education we owe our New England character. That character could hardly have been formed anywhere else. It required the freedom of our civil institutions and the discipline of our Schools. And by these, in connection with the pulpit, it has been produced. The personal independence, the ingenuity, the versatility of mind, the enterprise, forecast, economy, industry, the general good management and virtuous, patriotic sentiment of this part of the country are to be ascribed, in great part, to the early education for which it has been our policy to make public provision, as soon and as universally as provision could be made for anything. And if this comparatively small and sterile portion of the Republic is to maintain its relative importance and exert its long enjoyed influence in the country, it is manifest, I think, that it can be done only by preserving our original preëminence in mental and moral cultivation. Of the territory of the Union we occupy but little — the whole of New England is but a hand-breadth on the map;

in physical resources we fall behind the later settled States. Our only chance for importance and weight in the confederacy is from our mental power — our intelligent industry — our moral production. An extensive territory is not necessary to political power or national greatness. Athens and England are examples of the smallest countries exerting a wide influence; less in physical extent than some of the States of this Union, and yet occupying more space in the history of human civilization than many of the unwieldy empires of the east; comprising within their narrow territory a greater amount of intelligent rational existence.

It seems to be the destiny of New England to produce mind. Men, men and women, are to be our jewels. The energy, the enterprise, the patriotism, the virtues of our population must constitute our chief title to regard in the future history of the country. The mines we are invited to work are moral; the diamonds we are to dig for are diamonds of the mind.

He does something for the public weal who contrives to make two spears of grass to grow where but one grew before; but he does vastly more, who awakens two rational ideas where there was but one before. The greatest benefactors of the State are those who do most to bring into useful action the mind that sleeps among our hills, and to feed with living truths and precious hopes the capacious hearts that beat in the bosoms of our sons and daughters.

The great question for us to agitate is not ultimately a question of tariff, of slavery, of the acquisition or the loss of territory — it is rather that of the improvement or the neglect of our own children. The true society is made as Nature makes a tree — not by moulding it into shape, as a woman works wax flowers with her fingers, but by starting with a living germ, and nursing it in the sun and the rains, till by its own internal energy it shoots up its giant trunk, throws abroad its sinewy limbs, weaves its graceful foliage, and puts on its summer glories. Legislators and Constitutions are not to be depended on to make a prosperous and happy people. They are instruments — instruments of good or of evil — of great power and importance; but their influence is mostly negative; at the best they rather prevent evil than effect good; they remove obstacles, and hinder the members of society from mutual interference and collision; they, also, serve to concentrate the public energies and systematize the action of the people and thus exert more or less of important positive good influence. Still, much as they accomplish in this way, and essential, as they undoubtedly are, to the welfare of men, they constitute, after all, but a fraction of that living energy on which the immense amount of good enjoyed by us depends.

The government is more an index of the public wellbeing than

the cause of it. It is, in no small degree, the exterior form, which, for certain useful purposes, the spirit of a community assumes. It is emphatically so of a free Government. So that, if we would improve or perpetuate the government itself, we must first prepare the people for it—nothing permanent can be done, but through them. And much more, as to all those other objects, comprised in what we call the public weal, must we look for progress and success to the increase of popular intelligence, general industry, and social and private virtue. The main springs of national greatness are in the individual heart. The sentiments of the masses of society, their ruling passions, their personal tastes and habits, these are the fountains of public prosperity or public misfortune. Our great hope for the country, for ourselves and our children, in all coming time is, therefore, in the personal character which our Institutions and our exertions are made, under the smiles of a gracious Providence, to develop in the successive generations destined to experience the fortunes of this country. If we be ourselves the right sort of men, and train up the right sort of men to take our places, when in our turn we are called to follow the fathers to their final home, the Country will be safe; the Government will be good enough; the right parties will be in power; wise Laws, useful Arts, a prosperous industry, and a happy community will continue to adorn this latest, sweetest dwelling-place of man so long as the sun shall animate its valleys or the moon sleep upon its hills.—*Prof. Haddock.*

A CLASSICAL REBUKE.

ONE evening, a short time since, Professor Wines advertised a gratuitous lecture at Newark, on the theory of the government. At the hour of commencement, the audience being very small, the Professor administered the following neat, classical, and pungent rebuke.

"Plato, when delivering lectures in Athens, sometimes had Aristotle for his only hearer; on which occasion he was accustomed to proceed with his lecture as usual, remarking that when he had Aristotle for a hearer, he had the better half of Athens. On the same principle, I may congratulate myself on my audience this evening."

It is a fact, that many of the best standard productions were delivered to almost empty halls. When Handel was alive, many of his pieces were performed before very thin audiences. On such occasions, the great musician used good humoredly to observe, "never mind; the music will sound all the better."

EARNESTNESS.

ROGER S. HOWARD, Esq., a judicious and efficient friend of popular education, and now one of the county superintendents in Vermont, recently gave a most excellent address before the Essex County Teachers' Association, on "Earnestness." We have often heard Mr. Howard, and have always been highly pleased with his plain, sensible, and practical views, as well as with the clear and forcible manner in which he presented them, but we never listened to him with so much pleasure as on the occasion above alluded to. He was alive to his subject and discussed it with a degree of earnestness which enchained the attention of a large audience, and gave a high degree of satisfaction. If the county which is honored with Mr. Howard's services does not become fully awake and in earnest in school matters, we shall feel that it is in a state of the profoundest lethargy.

But we did not so much design to speak of Mr. Howard and his lecture, as to make a few remarks upon his subject — EARNESTNESS.

Every intelligent being is under the strongest obligations to be an active, faithful, and earnest being. The very object of his existence demands that he should be so. Placed in a world where sin, ignorance, and misery abound, he is on every hand urged "to do with his might whatever his hands find to do," and nothing short of an earnest devotion of heart and hand to every good work can give one any reasonable, well-grounded assurance that he is wisely acting his part in life. And yet how sad to think that there are so few who engage in life's great duties with anything like earnestness! How sad to feel that with so many the chief desire is "a little more slumber," a little more ease! Living, as we do, in a state which calls for the full action of every talent and every energy, how sad the thought that so many live as though the great end of life was to solve the questions, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?"

If a man would be successful or useful in any situation he must be an earnest, wide-awake man. But in no situation is this so true as in the business of teaching, and in no situation will a deficiency in this respect be so disastrously felt. A teacher is surrounded by young immortals who are constantly receiving impressions from him. Their pliable minds are easily moulded by him, and they will be improved or injured by his every act, word, and look. He cannot move before them without exerting some influence, and if he is a good man, with a soul alive to the importance of his vocation, he cannot fail of accomplishing a glorious work.

Fellow teachers, let us ask ourselves if we have entered upon the discharge of our responsible duties with a degree of earnestness commensurate with the importance of the great and solemn interests committed to our care. Have we so lived and labored as to convince those under us that it is a great thing to live, and that no one can truly live who does not *earnestly* strive to act well his part in life? Have all our actions, all our works, all our expressions been truthful, sincere, *earnest*? If they have, then have we done something; if they have not, then have we come short of our duty and true usefulness.

If we look at all great achievements, whether for good or ill, we shall find that they have been performed by the persevering efforts of some earnest, determined minds. Indeed, a man can do but little until he works with earnestness. What would Howard, the great philanthropist, have accomplished without earnestness? Napoleon, by his earnestness and perseverance, astonished the world, and Washington, by the same traits, though under wiser and better influences, accomplished wonders, and secured to us blessings the most inestimable. And so it has been with all who have exerted an influence upon the world; and if we who are engaged in the important and interesting business of training the young, will labor with an earnest fidelity, we may be the honored and happy instruments of exerting an influence that shall be for good through all coming time.

If a teacher is really interested in the duties of his profession, he will succeed in awakening a corresponding interest on the part of his pupils and their parents; and when teacher, parents, and pupils are all actuated by a spirit of earnestness in relation to school duties, we may hope to witness progress and improvement of the most gratifying nature.

ENERGY. — Energy is omnipotent. The clouds that surround the houseless boy of to day are dispersed, and he is invited to a palace. It is the work of energy. The child who is a beggar this moment, in a few years to come may stand forth the admiration of angels. Who has not seen the life-giving power of energy? It makes the wilderness to blossom as the rose; whitens the ocean, navigates our rivers, levels mountains, paves with iron a highway from state to state, and sends thought with the speed of lightning from one extremity of the land to another. Without energy, what is man? — a fool, a clod.

TEXT BOOKS AND RECITATIONS.

IN selecting text books, and in conducting the exercises of the school-room, the teacher is not to regard so much the amount of information communicated, as the amount of talent, of mental energy to be developed by the exercise. Those studies are to be chosen, and that mode of conducting recitations adopted, which will combine the most that is practically and directly useful, with what is best adapted to call into exercise *all* the powers of the mind.

Teachers and authors of text books are very liable to commit the error of cultivating the memory, and sometimes, a mere verbal memory, to the neglect of the other mental faculties. Teachers should ever bear in mind that the knowledge of mere isolated facts is of comparatively little value. Such facts are not so easily committed, or remembered, as others, nor are the mental powers so much cultivated by learning such facts. For example, the pupil is told that the earth is 8,000 miles in diameter, and 25,000 miles in circumference; that its surface contains 200,000,000 of square miles; and he may remember the facts for a short time. But his mind is not necessarily educated by learning such facts, any more than by learning the dimensions of his school-room, or the depth of a snow bank in the school-yard. If, in connection with the earth's dimensions, he is told that the ratio of the diameter to the circumference of all circles, and consequently of globes, is nearly as 8 to 25, and that the superficial content of globes is found by multiplying the diameter by the circumference, — not only is additional and more valuable knowledge imparted, but the original facts are more easily committed to the memory, and the impression is more permanent. Still the memory is almost the only faculty which is cultivated in acquiring such knowledge. You may go farther, and teach the child how to find the superficial and solid contents of any, or all other forms; make him commit and repeat, verbatim, all the rules in Practical Geometry, and after all, do very little to educate him. Besides, these rules are very easily forgotten, and consequently of little practical value, except so far as the memory has been improved by the exercise. Not so, however, with the study of Demonstrative Geometry; for it cannot admit of a doubt that the youth who has learned to *demonstrate intelligently* that one truth, that the superficial content of globes is found by multiplying the diameter by the circumference; or that other truth, that the square of the hypotenuse of a right angled triangle is equivalent to the squares of the two sides, has exercised his faculties more, is better educated by the process, than he who has committed to memory all the rules for mensuration that were ever published.

Again. A proper regard to the principle I am endeavoring to establish, will, I think, lead us to reject from our list of text books those geographies, (for example,) whose authors have so kindly furnished such helps to the pupil in learning his map lessons, that he is not required, not *permitted*, even, to exercise his judgment in learning the answers to the questions. I allude to the insertion of the *initial*, or *final* letter of places referred to. For example.

1. What five seas east of Asia? K., O., J., Y., C.
2. What Islands form the Empire of Japan? Jo., Nn., Se., Ku.
3. What cities on or near the Rhone? S., N., E., N.
4. What towns in Spain on the Mediterranean?

To answer the first of the above questions, the pupil must find the names of five seas east of Asia, having the initials K., O., J., Y., and C., respectively. And, having found them once, he need not recur to his map in conning over his lesson a second time, as the initials will generally suggest the name, should he forget it. Thus what ought to be an exercise of the judgment, what should require careful study of the map, becomes merely an exercise of the memory; and in answering the question at recitation, and at reviews, he will frequently associate the answer, not with the situation of places on the map, but with the initials appended to the printed question. The same is true of the second and third questions. The fourth, however, is unlike them; the pupil must find the places, not *three* or *four*, but all there are; and if in going over his lesson a second time, a name should have been forgotten, he can recall it only by reference to the map. The above questions are taken from four different geographies in common use, and may serve as fair representatives of the books which contain them.

If I mistake not, a regard to this principle may help settle the often agitated question whether text books in Arithmetic and the higher Mathematics should contain the answers to the problems to be solved. There can, I think, be no doubt that it is not *always* best for the pupil to know the answer to the question before he has solved it; and that no one but the teacher is competent to decide what information the pupil should have in regard to the answer to his question. But if the book contains the answer, the teacher cannot withhold it, if he would. If the book does not contain it, the teacher, when assigning the lesson, or while the class are learning it, will read from the key the answers to as many questions as he knows to be best for them; in some cases giving only an approximation to the answer, in others the numerator to the fractional part of a mixed answer, &c., withholding it, generally, where the answer can easily be proved to be right or wrong, as is true of most problems in Algebra. Be-

ginners will need more help of the kind to encourage them in their work, than those who have made greater progress. If a class were beginning the multiplication of polynomials in Algebra, for example, I would give them the answer, in full, to several questions; to others only the *number* of terms, telling them how many have positive, and how many have negative signs — or, perchance, read the terms of the answer without reading the signs, &c. Moreover, the information thus given, will be very thankfully received by the pupils. Indeed, the whole matter may be so wisely managed, that the temptation to a clandestine use of the key, of which much complaint is made, may be very much weakened, if not wholly overcome. But I need not pursue this topic farther.

Again. Recitations should be conducted in the manner best adapted to the cultivation of all the mental powers. In recitations in Geography, for example, the drawing of maps is an exceedingly valuable exercise; but it should be done without reference to the map, except as it was studied before coming to recitation. The more important errors may be pointed out by the teacher, and the pupil may correct them by a reference to the Atlas. The figures in Geometry, and the various diagrams in Natural Philosophy, Astronomy, &c., should be required to be drawn, from memory, on the blackboard, as a part of the recitation.

In descriptive Geography, Philosophy, History, &c., it is an excellent exercise for the teacher to dictate to the class the more important words in the lesson to be written on the slate, with a definition to be appended to each word, and to require them to write on the slate an answer to one or more questions in the lesson, under the eye of the teacher. The teacher may, after hearing the recitation, examine the slates, and return them to be corrected. Thus what is often merely an oral memoriter recitation in Geography, or History, becomes, in addition to this, an exercise in drawing, chirography, spelling, defining, punctuation, and composition, for the whole class. The practised eye of the teacher will very rapidly run over the slates, and detect the more important errors.

The teacher should ever esteem it a duty of the highest importance to do what he may to invest his pupils with the *power of fixing the attention*. All else that the pupil may learn will be of little value compared with this; and if he shall succeed in cultivating this faculty, and imparting a high degree of this power, he may consider himself amply repaid for any amount of labor it may have cost him. Hence he should make the cultivation of this faculty a subject of constant study, and conduct all the exercises of the school-room in such a manner as will most conduce to this end.

It is not always easy to secure the undivided attention of the scholars in time of recitation ; they will listen attentively to the remarks of the teacher, but to listen to each other while reciting, so carefully as to notice their errors and omissions, is not so easy. I have found no mode of hearing recitations better adapted to secure the attention of the scholars, and to profit them in every respect, than the following.

The class should have all the time and assistance they need to enable them to learn the lesson assigned, so that no one shall come to the recitation unprepared, except in consequence of his own neglect. The teacher should propound the questions to the scholars, generally, not in any particular order, but promiscuously, stating the question before naming the scholar who is to recite. If any scholar does not understand the question, he will make it known before any one is called to answer. If the scholar called on does not know the question, he is considered as failing, and another is called upon to answer. As a general rule the scholar should be allowed to go through with his answer, right or wrong, without assistance or interruption by either the teacher, or one of the class. If he commits an important error, neither the teacher nor another member of the class should notice it by any outward token whatever ; and the next question may be propounded, just as if the last had been answered correctly. The scholar next called on to answer, will correct the error made by the one who preceded him, if he observed it. If he does not correct it, he also is charged with the error, although he should answer his own question correctly ; — and so on, each scholar being charged with as many errors as he allows to pass uncorrected ; though it may be best to require no scholar to correct more than one error. The teacher all the while remains as much as possible a silent listener, until the recitation is finished ; carefully noticing all the errors. Having thus exhausted the knowledge of the class, as far as time will permit, he will remark upon any error which remains uncorrected ; decide who were right, and who were wrong, among those who differed in their answers ; and give such explanations and additional instruction as the case demands. By conducting the recitation in this way, a strong motive is presented to the scholar to study the lesson carefully before recitation ; to depend on himself, and not on his teacher while reciting ; to watch attentively the whole recitation ; to discriminate between answers nearly, and those which are exactly correct ; and at the close of the recitation to listen with interest to the remarks which the intelligent and faithful teacher will, if left to himself, seldom omit.

Good judgment will be needed in introducing such a mode of conducting a recitation to a class unaccustomed to it ; and it would not be expedient to observe this mode strictly in hearing

recitations upon all subjects, and from pupils in every stage of advancement, but I would recommend as near an approximation to it, as the circumstances will admit.

It is an excellent plan to require the pupils themselves to give illustrations or examples of the principles involved in their recitations. A case in point occurs to me.

A teacher had been speaking to a class of a principle in Astronomy, when one of the boys raised his hand and asked if he should give an example, saying that something happened the other evening which he thought would happily illustrate the principle alluded to. The teacher, after a moment's pause, replied, "No." But immediately addressing the class, said, "Who of you can think of anything you ever saw or might see, that would illustrate the principle we have spoken of?" He waited a few moments, till three fourths of the class had raised their hands, and then called on each to repeat the illustration he had thought of. Twenty illustrations from the teacher could not have done so much towards educating the boys of that class, as the simple exercise I have mentioned. Some of the illustrations thus furnished, will not, of course, be correct; but it will often happen that such imperfect examples are worth more to the class than correct ones would be, for the reason that they furnish occasion for remark by others in the class, and by the teacher, and in this way a better knowledge of the subject is acquired than could be had, if only such examples were presented as a teacher who thoroughly understood the subject would give.

In a word, the teacher and the community should ever remember that nothing worth possessing can be had without labor. The *parent in the nursery*, the *primary school teacher*, indeed, teachers of every grade, should feel not only that the mental and moral discipline of the young is of the highest importance; but that the faculties of the mind cannot be developed but by vigorous exercise, any more than those of the body; that in the former, as well as in the latter case, the child will not acquire strength to go alone by being always carried in the arms of the parent; that, it is not so much what a teacher or parent does for the child, that is to benefit him, but what the child is led to do for himself.

If the principle I have endeavored to establish is correct, then, again, do those mistake who suppose that a correct opinion of a teacher's merits, and of the real improvement of the scholars, can be formed by a visit of a half day at the school-room, on the day of examination or exhibition. The pupils of the most superficial teacher will often make the best appearance on these occasions. He who aims chiefly to prepare his pupils for that examination, as it is called, can, as examinations are too frequently conducted, hardly fail of succeeding in what he has undertaken.

The truth is, a teacher's services can be correctly appreciated only by frequent visits to the school; nor even then can an unpractised eye see what must be seen, in order to form a right judgment of his merits. For the fruit of the labor of the teacher who has in view the pupil's welfare for life, especially of him whose labors regard the life to come as well as the present, will not all be seen by a few casual visits. Under the care of such a teacher, a thousand good influences are in operation, whose results cannot be spread upon a sheet of paper, at the close of the term. The skilful architect who intends to rear a large and substantial structure, will spend much time and labor upon the foundation, which will be almost entirely hidden from the common eye, while the superstructure is being erected. But he who aims to exhibit large and showy results in a short time, can devote little attention to the foundation; — indeed he *need* not; for the structure which he will erect is to be made of the lightest and most showy materials, and, moreover, is intended to stand but a few months, at the longest. Not so the faithful teacher, who feels that he will not have done all his duty when he shall have prepared his pupils for examination at the close of the term; who, while he would think it a duty to gain the approbation of his employers, and secure for himself as large a place in the public esteem as may be, still considers these objects as entirely subordinate to other and higher considerations. He will not often ask himself the question, "How shall I best prepare my pupils to pass a good examination in *this* or *that* book?" — but, "How shall I best qualify them for all the duties of life as long as life shall last?" The one would teach them to do *this* or *that* thing well, — the other would fit them "to act well their part" in every emergency, whether of adverse or prosperous fortune. His grand object is to discipline their minds, to give them strength, activity, efficiency; to cultivate the moral sentiments, that they may be useful members of society, in whatever sphere they may, in providence, be placed. Such a teacher will be careful to cultivate the heart, lest the labor bestowed on the intellect should be worse than lost; — and he will most assiduously cultivate the intellect, that the moral power which has been developed, may produce *great* as well as *good* results. For, however valuable a cultivated mind in a healthful body may be, in his estimation, such a mind in such a body becomes immeasurably more valuable, when directed by correct and well established moral principles. How elevated is the rank of this teacher, compared with him who is just fitting some boys and girls for examination! The latter might make a good superintendent of a puppet show; but he is utterly unfit for the office of *teacher*, — one called to train immortal minds for their high destiny. —

Rufus Putnam.

EFFECTS OF BAD AIR.

WE do not appreciate the magnitude of the evils produced by breathing frequently, even for a short period at any one time, a vitiated atmosphere, because the ultimate results are remote, and the accumulation of exposures repeated. Besides, the immediate effects may be not only slight, but may apparently disappear on our breathing again a free and pure air, so that we forget to appreciate the temporary inconvenience or suffering, and to refer them to their true cause. How often do we retire at night, perfectly well, and rise in the morning unrefreshed by sleep, with an aching head, a feverish skin, and a sick stomach, without reflecting that those symptoms of a diseased system are the necessary effects of breathing the atmosphere of a chamber, narrow in its dimensions, closed against any fresh supply from without, and not unlikely made still more close by a curtained bed, and exhausted of even its small quantity of oxygen, by a burning fire or lamp? These same causes, a little longer in operation, or a little more active, would produce death as surely, although not as suddenly, as a pan of ignited charcoal in the room. Who has not noticed that the fainting and sickness which so often visit persons, and especially females of delicate health, in crowded churches and lecture-rooms, only occur after the air has become over heated and vitiated, by having been a long time breathed, and that an exposure to the open air generally restores the irregular or suspended circulation of the blood? In the relief and newness of life which we experience on emerging from such places of crowded resort, we forget that the weariness and languor, both of mind and body which we suffered within, were mainly the depressing effects of the imperfectly vitalized blood, and that the relief is simply the renovated life and vigor, which the same blood, purified of its carbon by coming in contact with the oxygen of the air, imparts to the whole system, and especially to the brain. But in spite of our forgetfulness of the cause, or the apparent disappearance of the temporary inconvenience and distress, which should warn us to beware of a repetition of the same offence against the laws of comfort and health, repeated exposures are sure to induce or develop any tendency to disease, especially of a pulmonary or nervous character, in our constitutions, and to undermine slowly the firmest health. Who can look round on a work-shop of fifteen or twenty females, breathing the same unrenewed atmosphere, and sitting pent up, in a position which restrains the free play of the lungs, and not feel, that disease, and in all probability, disease in the form of that fell destroyer of our fair countrywomen, consumption, will select from among those industrious girls its ill-starred victims?

The languor, debility, loss of appetite, difficulty of breathing, coughs, distortion of the frame, (fallen away from the roundness natural to youth and health,) nervous irritability, and chronic affections of various kinds, so common among females in factories, even in our own healthy New England, or those who have retired from such factories to their own homes to die, or wear out a dying life all their days, are the natural fruits of an exposure, day after day, to an atmosphere constantly becoming more impure from the vitiated breath of forty or fifty persons, and rendered still more unfit for respiration by dust and minute particles floating in it, tending to irritate the already inflamed and sensitive membrane which incloses the air cells of the lungs. To this exposure in the work-room, should be added the want of cheerful exercise, and innocent recreation in the open air, and the custom of herding together at night, in the small, unventilated sleeping apartments of our factory boarding-houses.

In the school-room the same poisonous process goes on day after day, and if the work is less summary it is in the end more extensively fatal, than in the Black Hole of Calcutta. Every man and woman who received any portion of their early education in the common school, can testify to the narrow dimensions and low ceiling of the school-rooms, and to the discomfort arising from the close, stagnant, offensive atmosphere, which they were obliged to breathe. Who does not remember the comparative freshness and vigor of mind and body, with which the morning's study and recitations were begun, and the languor and weariness of body, the confusion of mind, the dry skin, the flushed cheek, the aching head, the sickening sensations, the unnatural demand for drink, the thousand excuses to get out of doors, which came along in succession as the day advanced, and especially in a winter's afternoon, when the overheated and unrenewed atmosphere had become obvious to every sense? These were nature's signals of distress, and who can forget the delicious sensations with which her holy breath, when admitted on the occasional opening of the door, would visit the brow and face, and be felt all along the revitalized blood, or the newness of life with which nerve, muscle and mind were endued by free exercise in the open air at the recess, and the close of the school? Let any one who is skeptical on this point visit the school of his own district, where his own children are perhaps condemned to a shorter allowance of pure air than the criminals of the state, and he cannot fail to see in the pale and wearied countenances of the pupils, the languor and weariness manifested, especially by the younger children, and exhaustion and irritability of the teacher, a demonstration that the atmosphere of the room is no longer such as the comfort, health, and cheerful labor of both teacher and pupils require. In this way the seeds of disease are sown broadcast

among the young, and especially among teachers of delicate health. "In looking back," says the venerable Dr. Woodbridge, in a communication on school-houses, to the American Institute of Instruction, "upon the languor of fifty years of labor as a teacher, reiterated with many a weary day, I attribute a great portion of it to *mephitic air*; nor can I doubt that it has compelled many worthy and promising teachers to quit the employment. Neither can I doubt, that it has been the *great cause* of their subsequently sickly habits and untimely decease."—*H. Barnard.*

WHAT A TEACHER SHOULD BE.

A TEACHER of youth should be familiar with the branches he is called to teach; but this is not alone sufficient; it is something; united with a happy faculty of instruction and government, it is much. But it is not all there is to be desired in the Guide of the young intellect, the master and companion of the future man. What the teacher is in his general character, his principles of life, his personal habits, his individual objects, his tastes and amusements, his whole bearing and demeanor, has as much to do in forming the spirit and shaping the destiny of his pupils, as his more direct instructions. There is a certain air about a man, or rather a certain spirit in him, which determines, to a great degree, the influence of his whole life. It is not exactly what he knows, or what he says, or what he does; but a peculiar style of character in all these respects—that which makes him one and the same man, everywhere and upon all occasions. If of the right sort, bright, earnest, open, kindly, full of cheerful hopes, and ennobled by reverence for truth and love of goodness, this general character is itself a school—a model for young ambition—a fountain of good thoughts, a silent, insinuating, living stream, nourishing the roots and opening the buds of the spring.

In this character we find the elements of that ENTHUSIASM, without which great things are never done, by any body, in any sphere of life—enthusiasm, (*God in us*,) a heavenly, divine spirit, moving us to attempt good ends by manly efforts, and, with an eye fixed on high objects, to labor earnestly and long, with a sturdy heart and a cheerful face.

It is said of Socrates, the greatest master of Ancient Greece, that he saw in a dream, a beautiful white swan flying towards him from the altar of Venus and lighting in his lap. In a little time the bird spread its wings again, and rising into the air, went

up, up, till it disappeared in the clear sky. The next day, while he was relating the dream to his pupils, Aristo came leading to him his son Plato. Socrates fixed his eyes upon the lad, surveyed his broad, high forehead, and looked into his deep, clear eye, and exclaimed, "Behold the swan of my school." He nursed the boy with parental pride and parental hopes; and the swan of his school became the noblest mind in the Literature of his country, and has, perhaps, impressed its influence more sensibly upon the Christian ages, than any other uninspired intellect. When men are found capable of this enthusiastic interest in the education of the young, their price is above rubies. — *Professor Haddock.*

EDUCATION.

O'er wayward childhood would'st thou hold firm rule,
And sun thee in the light of happy faces,
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school.
For as old Atlas on his broad neck places
Heaven's starry globe, and there sustains it; — so
Do these upbear the little world below
Of education — Patience, Love, and Hope.
Methinks, I see them group'd in seemly show,
The straighten'd arms upraised, the palms aslope,
And robes that, touching as adown they flow,
Distinctly blend, like snow emboss'd in snow.

O part them never! If Hope prostrate lie,
Love too will sink and die.
But Love is subtile, and doth proof derive
From her own life that Hope is yet alive;
And bending o'er, with soul-transfusing eyes,
And the soft murmurs of the mother dove,
Woos back the fleeting spirit, and half supplies; —
Thus Love repays to Hope what Hope first gave to Love.

Yet haply there will come a weary day
When overtask'd at length
Both Love and Hope beneath the load give way.
Then with a statue's smile, a statue's strength,
Stands the mute sister, Patience, nothing loth,
And both supporting, does the work of both.

Coleridge.

WE MUST LABOR FOR THE FUTURE.

OUR efforts in the cause of education must never be regarded as substantially lost or unpromising merely because they do not, at once and in full, reward our toil. Though a portion of the evils to be averted may be remote, and a part of the good to be gained be not nigh at hand, still a judicious forecast and sound wisdom urge us to labor on with a zeal that neither flags nor tires. It has been remarked, by a recent writer on political economy, that "individuals or races do not differ so much in the efforts they are able and willing to make under strong immediate incentives, as in their capacity of present exertion for a distant object." And this proposition, in its application to all the various departments of human industry and interest, contains a truth of immense magnitude and importance. As a race, the Anglo-Saxons have been regarded as possessing this capacity of toiling for the future in an eminent degree. It is this capacity, as applied to all our economical interests, that ensures to us our general thrift and prosperity as a people. In its plans for advancing these interests, it recognizes that intelligence and skill, as means to a more distant end, are no less necessary than immediate toil.

But if the trait of character in question embraced, in the scope of its aims and efforts, no other and higher object than a provision solely for the animal wants,—by whatever process that provision was sought to be secured,—the ant, the squirrel, and the beaver might claim to vie with us in sagacity and in prudence. It must have regard to a higher and nobler end than this, if it would lay claim to true wisdom. Our purposes, however, as determined or influenced by motives drawn from the far distant future, do and must have regard, in a greater or less degree, to the wants of our nobler natures.

Upon this point, however, we are, perhaps, in danger of attempting distinctions for which the arrangements of Providence have left no room,—of endeavoring to dis sever that which God has joined. Practically, the highest degree of mere worldly prosperity and enjoyment is most effectually secured through the medium of that generous cultivation of our intellectual and moral powers, which may, itself, be regarded as an end. Indeed, our true material and our higher interests for this world are so inseparably blended, and are to be secured by a process so identically the same, that any attempt to build up the former, as distinct from the latter, must forever be in vain. And the practical difficulty in the case is, that unless our views be broad enough to embrace this truth, and our prudence be far-reaching enough to follow its indications, we shall never lay our foundations broad enough for our true economical interests, in all their amplitude,

to rest upon. To be *truly* wise in reference to the lower objects of human pursuit, we must, in comparative forgetfulness of them, aspire to higher ends. For then we shall find them flowing down to us in their largest abundance through that same channel which conveys to us those yet richer benefits which better deserve to engross our care.'

But, in regard to this capacity of acting for the future, in its special relations to the higher objects of human interests, might we not attain to a yet higher degree of excellence than we can claim to have reached? Might we not, especially, by increased attention to the interests of education, exhibit this virtue in fairer form, with credit to our foresight, because with the reasonable expectation of eventually reaping for ourselves and our children a sure and rich reward?

Neither individuals nor communities could desire more exhaustless and ever-flowing fountains of wealth and happiness, or more sure guarantees of solid and enduring prosperity, than are to be found in those skilful hands, clear heads, and honest hearts which all correct education aims to secure. Leaving out of view their more obvious and immediate relations to individual well-being, a state would find in them the surest pledge that a patriotic devotion to their country's welfare would ever dwell in the bosom of its citizens. Let those fountains of good, which education opens, be dried up, and religion would degenerate into a mere system of heathenish rites; home would cease to be the pure sanctuary of domestic bliss; and patriotism itself must then grow cold,—because the name of country, no longer associated with the memory of loved institutions, would have no power to bind us to the land that gave us birth. But, on the contrary, let the cause of sound education be advanced, and those more immediate objects at which it aims be secured,—and life itself rises in interest and value. Industry, intelligently directed, prospers in all its toil; the home, which that industry would beautify and bless, is encircled with fairer charms, and becomes the dwelling-place of purer joys; and religion, languishing not amidst the genial and general glow, diffuses more widely her benign influence, and imparts her higher and richer consolations. And now it is that our country,—the land of our home and all its associated joys,—becomes emphatically and truly "the land we love."

Thus, all those great interests which are worthy of human concern,—home and country and our hopes for the future,—all rest secure beneath the sheltering care of an enlightened, correct, and true system of education. In the comprehensiveness of its scope, it embraces and provides for them all.

And the interests, placed under such guardianship and security, will be always and everywhere safe;—safe amidst those revolutions in which wonted usages are broken up and forms of

government are changed ; safe amidst falling crowns and crumbling thrones. The element, which education imparts to institutions designed for the advancement of human welfare, is but their animating spirit ; and it survives the perishable organizations that may have served to embody it. It can outlive empires and republics, — careless what becomes of the forms it may once have inhabited. For it can and will create new, and, perchance, more perfect forms, into which it may infuse vitality and vigor and the power to bless.

Having then first gained that perfected clearness of vision which a consideration of such truths, as we have been contemplating, is calculated to secure, let us turn our eyes carefully upon that future of which we would not be regardless. And catching a glimpse of those large benefits, — distant it may be, yet certain, — which wait to reward those who have the ability to discern and the wisdom to toil for them ; and impressed, as such a view will be likely to impress us, with the folly of that worst improvidence which would leave the soul with its higher wants, its immortal cravings, all unsupplied, — we shall *then* be prepared to judge of the importance of that enterprise which would make the most ample provision for securing those benefits which have been revealed to our view, and be ready to settle our plans of personal and political policy in relation to our system of public instruction. Then, — then shall we be ready to bend our best energies, each to his own appropriate share in the toil incident to the enterprise of extending to every child in the land a good common-school education, — one the most thorough and perfect that our wealth can provide for, our wisdom devise, or our learning and skill impart. — *Gov. Eaton.*

HOW TO PRODUCE GOOD READERS.—“The elements of good reading may comprise : *enunciation*, with sufficient loudness of voice, the lowest, and physical element ; *intelligence* — full knowledge of the thought conveyed ; *syntax* — a clear comprehension of the structure of the sentences ; and *sentiment*, with a correct taste in regard to the power of the voice to express it by tones. If we would secure the highest results in the latter respect, which is, indeed, the crowning excellence of good reading, we must not insist too much upon a slavish imitation in particular passages, but illustrate principles by appropriate examples, and leave the pupil untrammelled in his general reading by the necessity of giving a fixed intonation ; so that expression may come from within, where dwells the soul, rather than from without, where dwell the senses.”

SINGING IN SCHOOLS.

WITHIN a few years much attention has been devoted to vocal music in schools, so that, in many places, it has become a regular exercise. Yet the question is often asked, "What *good* results from it?" It is well, in respect to everything that calls for an expenditure of time or money, to inquire what beneficial results may be obtained therefrom, as it would be both extravagant and foolish to spend time and money for nought, or waste energies on that "which satisfieth not."

Believing, as we do, that instruction in vocal music may be made both interesting and useful, we will briefly name a few particulars on account of which we consider it a desirable exercise in schools.

1. *It will prove useful as a disciplinary exercise.*

The principal object of education should be to discipline the mind, to train it to habits of patient thought, close attention, and scrutinizing investigation; in fine, to make it an active, thinking mind. It is not so much to store it with important knowledge and truths, as to fit it properly to examine and use whatever may come before it. Therefore, any branch not in itself objectionable, that will tend to fix the thoughts and lead to correctness and preciseness of action, may be pursued with advantage; and, if we mistake not, instruction in vocal music, properly imparted, is admirably adapted to fix the attention and impart wholesome mental discipline in a pleasing manner.

2. *The influence of music upon the moral feelings is highly salutary.*

If, as the poet says,

"Music has charms to sooth the savage breast,"

it will certainly require no poetic imagination to show that it has a soothing and refining influence over the feelings and passions of "savage" boys in Christian lands. No one who has witnessed a school when engaged in singing some pleasant moral song, can have failed to observe its salutary and subduing effects. No angry looks or morose feelings can exist at such a time.

3. *Singing will tend to promote good order in school, and increase the happiness of the pupils.*

In every school there will be more or less of monotony. An occasional song will do much to relieve the tediousness often attendant upon the regular routine of school exercises. When a school becomes restless, listless, or dull, nothing will so readily and effectually restore a good feeling, and produce "sweet union" as the devotion of a few minutes to music. This will dispel every unhappy feeling, cheer every heart, and light, with

joyful expression, every countenance. We would, therefore, consider it extremely desirable to have attention given to vocal music in schools, if for no other reason, because it would increase the attractions of the school and add to the happiness of the pupils.

4. *Attention given to vocal music in schools will tend to prevent the indulgence of those idle, foolish, and sinful songs which are so common and so baneful in most communities.*

In every city and village there are many whose highest enjoyment appears to consist in singing, or listening to, vulgar and immoral songs. A most deleterious influence proceeds from such practices, and by them, we doubt not, many a mind has been hopelessly debased. The power of music is great and universal. Music of some kind all will have, and how important is it that the young be trained to sing cheerful and happy moral songs.

Who has not witnessed the eagerness and interest with which children will follow the miserable and vagabond singers and musicians that often appear in our streets? Who, that has any regard for what is good and lovely, has not been pained at beholding a crowd of youthful and susceptible minds gathered around some noisy person in the street and listening, with apparent delight, to his bawdy and pestiferous songs, all destitute of real music though they be?

Well was he acquainted with human nature and the springs of action who said, "Let me make the songs of a people, and I care not who make their laws." We would, then, urge the introduction of vocal music into our schools, that the minds of the young may be well stored with appropriate songs, whose moral influences will purify and elevate the feelings, and that our youth "may make melody in their hearts" to God their Creator, and that they may be preserved from the debasing and soul-destroying influences of those baser songs which possess no true melody, and whose effects are "evil, and only evil continually."

CHANGE OF OPINION.—He that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.—*Dr. Whichcote.*

To put children on a short allowance of fresh air, is as foolish as it would have been for Noah, during the deluge, to have put his family on a short allowance of water. Since God has poured out an atmosphere fifty miles deep, it is enough to make a miser weep to see our children stunted in breath!—*Horace Mann.*

LINES

SUGGESTED BY A LECTURE ON "EARNESTNESS," DELIVERED BY R. S. HOWARD, ESQ., BEFORE THE ESSEX COUNTY TEACHERS' ASSOCIATION.

EARNESTLY, yet *earnestly*, let this thy motto be,
 Mingling with thine every thought, let it follow thee ;
 While the breathing air of Heaven yet thy pulses fan,
 Be not like the senseless clod, — be a living man.
Earnestly, yet *earnestly*, in every act of life,
 'Mid loving tones and gentle words, 'mid scenes of sterner strife ;
 Weave it in the deepest links that yet thy being fill ;
 Weave it, till their deepest chords beneath its power thrill ;
 Then, in the might thy spirit feels, go forth while yet 't is day,
 For soon to thee thy noon-tide sun shall dim and pass away.
 Though in thy tangled way thou rouse "the Lion from his lair,"
 The incense of an earnest heart shall keep thee from despair :
 "Nor yet alone" shalt thou go forth, the earnest one, as such,
 For other hearts shall kindled be beneath thy burning touch ;
 And other spirits wake to life that else had still slept on,
 Nor waked until the dream of life had passed, and they were gone.
 O, is it not a glorious boon ere yet the flame expire,
 To light a glow in other hearts from thine own altar-fire ?
 Then *earnestly*, yet *earnestly*, thy destined work fulfil,
 Whether 'tis traced by eagle-wing, or marked by tiny rill.
 Go, thou, and many yet shall feel how blessing and how blest,
 The impulse of an earnest heart when *thou* art laid to rest.

S. A. B.

A MATHEMATICIAN'S IDEA OF HONOR. — A graduate of Cambridge gave another the lie, and a challenge followed. The mathematical tutor of this college, the late Mr. V——, heard of the dispute, and sent for the youth, who told him he must fight. "Why?" said the mathematician. "He gave me the lie." "Very well, let him prove it; if he proves it, you do lie; and if he does not prove it, he lies. Why should you shoot one another? Let him prove it."

APOLOGY. — The duty of editing the present number of the Teacher regularly devolved upon A. K. Hathaway, Esq., who was unable, on account of ill health, to attend to the duty. It was not until late in June that the undersigned was informed of this, and he has, consequently, been obliged to furnish material with more haste than is desirable. He trusts that the readers of the Teacher will consider the above excuse a sufficient apology for any lack of original matter in the contents of the present number, or of delay in its issue.

Ed.